THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience."—ALMA 29: 5.

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JOSEPH SMITH AS EDUCATOR.

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WHILE the world still clings tenaciously to the notion that Joseph Smith was an impostor, it is becoming more and more difficult to account for the man and his works on this presupposition. This is especially true in the field of education. Impostors do not establish great educational systems. The theories of such men usually lack internal harmony and external comprehensiveness. One cogent reason for this must be obvious to all. An impostor is insincere, and there is no adequate substitution for the lack of sincerity in the character of any man. Inglorious failure seems to be the normal penalty for the sin of insincerity.

The admission that Joseph Smith was sincere is a step towards rationalizing one's notions of the life and works of this remarkable man. Sincerity, however, is not synonymous with greatness. It is true that the world has not yet produced a great man who was insincere, but its productions of sincere failures are simply enormous.

Joseph Smith should be given a prominent position in the front rank of the world's great educators. In this paper I shall present a few of his many claims to this exalted position.

We all recognize the fact that this is an intellectual age. Educational theories are springing up on every hand. Never, in the history of the world, has there been such a general demand for education. Our schools are crowded with throngs of enthusiastic students. Vast sums of money are placed at the disposal of educational corporations. Public lecturers are eloquent and persistent in their plea for education. In educational matters the voice of the emotionalist is so clear and strong that the vast throngs of educational enthusiasts have neither time nor inclination to listen to the unmusical voice of the prosaic conservative. Was there ever a time when there were so many fads and fancies in our educational life? We try to console ourselves with the thought that we have given up speculative idealism. We have so intellectualized religion that superstition has all been squeezed out of it, and, in this preserved state, it is handed over to the special scientist to be labeled as a product of natural or scientific law. The motive, of course, is to make the religious principle practical and scientific. The worth of an education must now be measured in terms of commercial value. I admit that we sometimes make a show of measuring education in terms of rationalistic values. But I still insist that in the last analysis there is a strong tendency to reduce even rational values to utilitarian commodities.

In the midst of all this confusion I present a few of the claims of Joseph Smith to a prominent position in the front rank of the world's great educators. I do not present these claims in the interests of Joseph Smith or his people, but in the interests of education itself.

I.

In order to measure the value of these claims I shall first define the ideal of education. The purpose of education is to teach one to live the very best life that he is capable by nature of living. If one cultivates a field properly, one has a right to expect the soil to yield its maximum product, both as to quantity and quality. If a horse is properly trained, he will exhibit his maximum strength or speed at the time when he is required to do so. Are we to expect more of a field or of a horse than we expect of a man? The uneducated man is under the dominion of the law of life that demands him to become educated, but I have a right to demand the scholar (that is the educated man), to live the very best life that he is capable by nature of living.

I hold that there is no adequate substitution for the ideal in education that I here define. In other words, this is the only worthy ideal of education or of life. I test Joseph Smith, as I would test any other man, in the light of his ideal. Man cannot live his best life without help. It is incumbent upon the educator to give his student a worthy ideal of education. He is never able to give him such helpful service as this. An unworthy ideal will ruin any man, any society, any nation.

By the standard that I have adopted I can now measure the value of service rendered, and the student can measure the greatness of any man. In the first place, the best help that a student can get from a teacher is that help which enables him to understand and accept the ideal, that I have defined. After this has been received, the one who points out the safest and most direct path that leads to the ideal, and gives the student the most encouragement on his journey is the greatest teacher. The greatness of the

teacher must thus be measured by his capacity for service and the intensity of his desire to perform the work. The greatest man in the world is the one who has the greatest capacity for service together with the strongest desire to give the needed help.

In an educational system one must recognize the fact that a technical analysis of human life cannot be made. The educator, however, must understand, in a general way, the nature of this life in order to conduct it to the goal of its maximum capabilities.

The most important fact of human life is that it survives the shock of physical death. The number of great men who have believed that life is a tender plant that is withered and killed by the frosts of death is very few. The human soul seems conscious of its own immortality, the educator must take advantage of this bias in the human soul. If the soul is immortal, how can one live the best life that he is capable, by nature, of living without believing this significant truth.

The doctrine that the soul can never die is a central truth of Joseph Smith's educational system. He understood that the ideal life involved this knowledge. He emphasized the fact that knowledge is eternal. He boldly declared that "the glory of God is intelligence." "It is impossible for a man to be saved in ignorance." "A man is saved no faster than he gets knowledge."

Prophets and poets have sung the glory of God from the dawn of creation to the present time, but where is there in all literature a sentence more inspiring and sublime than "The glory of God is intelligence."

Perhaps there is no longing in the human soul that is more fundamental than the longing for salvation. The soul shrinks back with inexpressible horror at the mere thought of final destruction. When it feels the glow of immortal life, it knows that the extreme disaster of the opposite must be eternal death. The conflict of these two conceptions finds expression in the earnest cry: "What shall we do to be saved?" The commissioned agents of Jesus Christ in their haste and anxiety have enumerated and explained some of the elementary conditions of salvation: Believe in God and in His Son Jesus Christ. Repent of your sins and be baptized, etc. These instructions were simply intended to turn men's faces in the right direction. They do not explain the character of the process involved in reaching the goal. But these instructions, simple as they are, have been corrupted. Jesus Christ declares: "He that endureth to the end, the same shall be saved." Tense forms are properties of verbs that mark distinctive intervals of time, but if "shall be" can mean "is," these various tense forms should all be abolished. We are told, however, in modern Christianity, that to be converted is to be saved.

If we compare the notion that man is saved when he is converted with the doctrine that man is saved no faster than he gains intelligence, we find that the former flatly contradicts the teaching of Christ, while the latter describes the only possible process of becoming saved. A man cannot be saved in his ignorance, because progress is involved in passing from an ignorant to an intellectual state. Intelligence is a potent instrument of progress. The unsaved man improves his condition, physically, mentally, morally, and spiritually by means of this instrument. This improvement is nothing more nor less than becoming saved This being true, how can a man be saved faster than he

improves his condition, and how can he improve his condition faster than he gains intelligence?

II.

Intelligence also suggests that in the process of becoming saved one is to obtain knowledge from all available sources. The ultimate source of all knowledge is God. Joseph Smith began his career as an educator by obtaining knowledge direct from this ultimate source. No Christian should question the authority of knowledge obtained from God. The question as to whether or not Joseph Smith had actual access to this ultimate source of knowledge is best answered in the character of his teachings. If the glory of God is not intelligence, what is it? Does any human being know that the soul of man is not immortal? If it is immortal can it live the larger life without regarding this life as a preparatory state for something higher, nobler, better, purer than the preparatory state can give? If man is saved faster than he gains intelligence, how is it done? Is his natural nature suddenly wrenched from its mortal moorings and transformed at once into a state of spiritual exaltation? How could this be? Does not the change involve the secret, silent activity of all the conditions of growth? It seems to me that nothing short of dense ignorance or moral depravity could lead any one to believe that man could be saved faster than he gains intelligence. This doctrine was revealed by God and taught by a true prophet. But this is not all. It finds its ultimate justification in the valid experience of human life, and in the fundamental laws of human thought.

The process of becoming saved is so complex that the candidate for salvation should have access to all available sources of knowledge. Joseph Smith taught that the candidate for salvation should obtain knowledge from every available source.

The Lord speaks through Joseph Smith as follows: "And set in order the Churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (Doc. and Cov. 90: 15). "And verily I say unto you that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, the laws of God and man, and all this for the salvation of Zion." (Doc. and Cov. 93: 53.)

Good books are of inestimable value to the candidate for salvation. Milton tells us that a man who destroys a good book commits a kind of murder, because the book contains the spiritual essence of its author, and is not subject to the natural laws of change and death. If these passages that I have quoted do not lay the foundation for a broad and liberal education, it is impossible to establish such a foundation. The learner has been directed to the path that leads to eternal life. The nature of the process of becoming saved has been carefully explained. To encourage him to be studious and patient, he has been told that his salvation depends on the progress that he makes in his studies. He has been given access to all available sources of knowledge, and has even been commanded to gather information from every possible source.

[TO BE CONTINUED.]

A SPLENDID CONFERENCE.

THE seventy-sixth annual conference of the Church of Jesus Christ of Latter-day Saints, which closed on Sunday, April 8, 1906, may be regarded as the banner conference, as to the numbers of people who attended, the encouraging reports of the financial and general conditions, the missionary work, the harmony and unity prevailing, the confidence reposed in the authorities, the intense interest in the proceedings, and the splendid spirit that prevailed throughout. The past year was the banner year in the payment of tithing, and this announcement gave general satisfaction. The report of the auditing committee commending the accurate and complete accounting made of the receipts and disbursements was a pleasing feature, and the announcement that not a dollar of the tithing fund has been used for the expenses of the general authorities of the Church, was as surprising to carpers and maligners as it was gratifying to the Saints.

The instructions imparted were practical in character and forcible in their simplicity and earnestness. From the opening address of President Joseph F. Smith to the closing remarks by President Francis M. Lyman, a fervent spirit inspired all the utterances of the speakers and animated the immense audiences. The musical exercises, as usual, were choice and enjoyable. The juvenile choir, the solos and quartets, as well as the grand anthems and the organ accompaniments, were of a high order of merit and were duly appreciated.

On the first day of the conference the great Tabernacle was filled above and below. The crowds in attendance gradually increased until the spacious building could not contain them, and on Sunday morning the Assembly Hall was thrown open for an overflow meeting, and was speedily filled to its utmost capacity. In the afternoon both meetings were packed with listening humanity, and thousands could not gain admission to either, so an interesting meeting was held on the grounds in the open air with a very large attendance.

The authorities of the Church were sustained without a dissenting vote. Numerous speculations had been indulged in by persons and papers having no connection or business with such matters, as to appointments to fill vacancies in the Church councils. As usual they were very wide of the mark, and demonstrated the folly of the prognosticators and their lack of understanding of the Church methods and discipline. The demise of Marriner W. Merrill, a devoted and valiant soldier in the warfare against sin and error, left a vacancy in the Council of the Twelve Apostles, and that of Christian D. Fjeldsted, also a faithful and able servant of the Lord, a vacancy in the First Council of Seventy. These were filled by the appointment of George F. Richards as an Apostle, and of Charles H. Hart as one of the Seven Presidents of the Seventies.

The announcement of President Lyman that Elders John W. Taylor and Matthias F. Cowley had tendered their resignations as members of the Quorum of the Twelve Apostles, not being in harmony with their associates on important matters, and that those resignations were accepted on the 28th of October, 1905, occasioned much surprise. That action had not previously been made public. There was no desire to gratify the curiosity of people who

had no business with the affair, nor to give occasion for such meddlers to claim that it was done to influence secular investigation. The resignations were made to the Council of the Twelve, accepted, and reported to the First Presidency. Outside of the presiding authorities it belonged only to the general conference to consider the matter. It was with profound regret that the step was taken and it was acquiesced in without objection but in much sorrow. The vacancies were filled by the appointment of Orson F. Whitney and David O. McKay. To fill the place of Elder Whitney on the staff of the Church Historian, Joseph F. Smith, Jr., who has been an efficient worker there, was nominated. All the authorities presented were unanimously sustained by the conference, a forest of hands being raised at every vote and not one being offered in the negative. It was a gratifying and imposing sight, and the new appointees received the cordial congratulations of hosts of friends and admirers; their fitness for the positions to which they were assigned was universally recognized.

The entire conference was fraught with great interest, enthusiasm, and enjoyment. Latter-day Saints came from all points from Canada to Mexico, and from the far east to California, and the northern Pacific coast. The weather was delightful, the railway service excellent, and though the roads across country were in bad shape from the continuous rains and snows that preceded the splendid sunshine during conference, the people traveled in comparative comfort and were well repaid for their journeyings.

The outlook for the Church is magnificent. The prospects for a prosperous year in temporal things are most encouraging. The spirit prevailing among the Saints is indicative of progress and determination to work righteousness. The organizations of the Priesthood and of the associations are in excellent condition. There is more intelligent, systematic effort than ever before. Confidence prevails. Harmony and good-will are in active evidence. Cheerfulness and helpfulness are widely exhibited. Education is valued and supported. The Saints rejoice in the goodness of God, and the whole Church is imbued with vigor and faith, and love of the Lord and of the brethren. The conference just closed has given a new impetus to the Latter-day work, and we may look with confidence for glorious results from the great gathering of April, 1906.—*Deseret News.*

THE POSTPONED BLESSINGS OF GOD.

"My prayer is unto Thee in an acceptable time."—Psalm lxix: 13.

PRAYERS are commonly divided into two classes—those which are conformable to the will of God and those which are not. The psalmist would suggest a third class belonging to neither the one nor the other. He says there may be prayers which are not conformable to the will of God to-day, but which will be so to-morrow. There is, according to him, an acceptable time for the answering of certain prayers. He does not mean that there is an acceptable time for *prayer*. The heavenly Father appreciates prayer whether He can respond to it or not. The limitations are not to our petitions, but to God's answers. We often ask things which are in accordance with God's will, but for which we are not ready. A young child asks his father for a knife. Now,

that is a possession within the rights of a human being. It is a possession which one day will be of great use to the petitioner for the cutting of knots which cannot be untied. But to-day it will cut not the string but the finger—will immolate not the child's difficulties, but the child himself. I am quite sure that the father will for the present refuse the prayer; he will lay up the desired gift in a safe treasury, awaiting the time when its possession will cease to be a danger; it has been asked at a season which is not acceptable. Even so, there are special seasons for the gifts of the heavenly Father. Many a man asks in April a gift of divine fruit that will only be ripe in June. Take the case of Paul. Immediately after his conversion he prayed for a mission, "Lord, what wouldst Thou have me to do?" He was answered by being sent into the solitudes of Arabia. Was the gratification of his prayer denied, then? No, it was postponed. He had asked at an unacceptable time. He had desired for April the fruits of June. He was not ready for a mission. The light from heaven had overheated him. He needed to be cooled down ere he could deal with the practical wants of men. Accordingly God prepared for him a place in the wilderness where he could rest and ponder. The mission was coming, but it was coming with the developed years; it was hid in the bosom of the Father till the acceptable time.

My Father, help me to learn that I am heir to possessions which exceed my present holding! They exceed my present *power* to hold—they are waiting for my summer. Do I ever thank Thee for the blessings which Thou postponest? I am afraid not. I am like the prodigal; I want to get *all at once* the portion that falleth to me; and, where it is not given, I deem it is refused. Teach me, O Lord, the beauty of Thy delayed answers? I have sometimes said in youth, "Lead me in green pastures; make me to lie down by quiet waters." And lo! the road on which I travel has become rough, and the path has grown thorny, and the stillness has been broken by the storm! At such times it has seemed to me as if Thou hadst forgotten to be gracious. Teach me that the form of grace I have asked is not forgotten but postponed! Remind me that youth is not an acceptable time for green pastures, and quiet waters! Remind me that Thy best gift to youth is just the rough road and the thorny path and the beating wind! Remind me that at the beginning of life we should not be made to lie down, but to rise up and work vigorously! Remind me that the acceptable time is coming—that I am even now the heir to the reserved blessing! Remind me that Thy day for the green pastures and the quiet waters and the laying down will be the afternoon of my life—when I am weary with the burden and the heat, when I am oppressed with the circuit of the sun! Thy calm is for the midday, O Lord; Thy breeze is for the morning. Let me not ask the calm for the hour Thou hast destined for the breeze; send me Thy fruits in Thine acceptable time!—Dr. George Matherson.

A little child gave a most exquisite explanation of walking with God. She said: "Enoch used to go for walks with God. And one day they went for an extra long walk, and they walked on and on, until God said to Enoch: 'You are a long way from home; you had better just come in and stay.' And he went."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 26 1906.

EDITORIAL.

ONE MORE TESTIMONY.

THE Latter-day Saints are often called egotists because they claim that the doctrines taught by Joseph Smith the Prophet have since his time been acting as a leaven, and the whole Christian world is feeling its effects; but the truth is that there has been a wonderful change in religious thought during the last century. All will admit this, but the difference of opinion comes when the reasons for this change are discussed.

The Latter-day Saints do not claim that all this change of thought is due to the Gospel doctrines taught by the nineteenth century prophet, for since the opening of this the dispensation of the fullness of times, light has come from heaven in many ways and by many sources; however, many of the doctrinal changes may be traced directly to the teachings of the Latter-day Saints. For three quarters of a century the Elders of the Church have been spreading the oral and written word in nearly all parts of the civilized world, and this continuous stream of truth coming from God through His Church is bound to have its effect upon the world. As an illustration, let us take what was done in the British mission alone during 1905. The two hundred Elders in this mission distributed, in round numbers, 2,800,000 books and tracts, held nearly 20,000 meetings, and had 174,000 Gospel conversations. Such a work as this, going on year after year, is bound to have some effect on the religious thought of the people.

One more testimony to the truth of what we claim comes to hand. The *Christian Endeavor Times* for March 15th, 1906, contains an interview with the Rev. Joseph Ager Beet, recently professor of systematic Theology at Richmond Wesleyan College, and an author of note. Being asked to give his opinion on the situation and prospect in relation to scholarly Christian thought, he said:

"This is certainly an era of change. We have been learning to read the true meaning of the ancient histories recorded in the Bible. So that, in fact, our reading of the Bible may be said to be new. The old popular understanding is in some respects modified, greatly to the increase of true reverence for the inspired Book. . . .

"The second great change refers to certain dogmatic standpoints, especially to the old standards of what was known not so long ago as High Calvinism.

Less than a hundred years ago preachers in some Protestant pulpits did not hesitate to say that there were, through the Divine decrees of election, predestination, and reprobation, infants in perdition a span long. None now say such things."

To the Latter-day Saints there is encouragement in the fact that the doctrines of the restored Gospel which they preach are being accepted, slowly but surely, by the thinking religious world.

ON TEMPTATION TO DO EVIL.

A RECENT number of the *British Weekly* contains the following paragraph:

"The Rev. E. W. Lewis, the successor to Dr. Guinness Rogers at Clapham, made a novel request to his congregation last Sunday morning. Mr. Lewis is giving a course of sermons on the Lord's Prayer, and in dealing with the seventh clause, 'Lead us not into temptation,' he frankly admitted that he had been unable to fathom its meaning. Temptation, he said, was not necessarily a thing to be avoided; indeed, the highest character and the sweetest spiritual grace was attainable, and only attainable, through its means. He declined to believe that temptation was of the devil. To pray that one might be kept from temptation, therefore, was to set aside one of the best aids to the development of Christian character. It had been suggested that the difficulty was due to the confusion of two Hebrew terms, and that the phrase should read, 'Lead us not in temptation.' This, from several points of view, was unsatisfactory. Dr. George Macdonald thought it was a matter of punctuation, and that a comma explained the difficulty—'Lead us, not into temptation.' This, however, was merely a change of emphasis, and left the real difficulty untouched. In conclusion, Mr. Lewis asked his hearers to think about the matter, and let him have their suggested explanations of the text by the following Sunday, thus inverting the usual process and letting the flock lead the shepherd."

If Mr. Lewis declines to believe that temptation is of the devil, what will he do with the many Scriptural passages that plainly teach it? For instance, Matthew, Mark, and Luke all state that during Jesus' forty days fast in the wilderness, He was "tempted of the devil." In Matthew the devil is called "the tempter." Paul also speaks of Satan as the tempter.

That there is an impersonated power in the world which influences for evil, cannot be consistently denied by believers in the Scriptures. God permits this power to be exercised because He will not take from any being, either spiritual or temporal, the exercise of free agency. All persons may operate within their spheres as they choose. It is Satan's and his emissary's prerogative, if they so desire, to tempt men and women to sin, and it seems they use this power to the utmost. However, because God permits this exercise of agency by all intelligent beings, whether good or evil, it does not necessarily follow that He is a party to the temptations which the evil forces bring to bear in the earth.

James in his epistle says that God does not tempt any man to do evil. The expression "Lead us not into temptation" found in the Lord's prayer would seem to imply that such a thing were possible. It is said that the Prophet

Joseph Smith rendered this passage: "Suffer us not to be led into temptation." This rendition gets rid of the teaching that God might lead us into temptation, and is, therefore, in harmony with the scriptural declarations regarding the nature of God.

The proposition made by the London preacher that "temptation is not necessarily a thing to be avoided," appears to us to be an extremely dangerous doctrine. We are taught everywhere in God's word to shun sin, to keep as far away as possible from the influences that tend towards evil. If times of trial are necessary, there are enough evil tendencies within our natures to bring about all that is required. If there should be still a lack of temptation, the powers of Satan will see that the lack is supplied. We need not go about seeking temptation; the devil will bring it to our doors. It is not needful that the Lord lead us into temptation, but it is necessary that the Lord suffers us not to be led into more temptation than we can bear, or that when it is forced upon us, we shall have strength to overcome the tempter and not fall into his snares.

If it is necessary to come in conflict with evil in order to develop our characters, there is enough of it pressing upon us from every side without having to be led into it.

N. A.

We suggest to the Elders who have money forwarded to them through this office that their addresses be promptly sent to us whenever they change their fields of labor. Very often, on account of the uncertainty of addresses, money orders are sent to the conference headquarters, and considerable trouble and loss of time ensues before the money is in the owner's hand. Also kindly refrain from placing an order for literature on the same card with instructions of a financial nature. Please note these items carefully.

FROM THE MISSION FIELD.

Baptisms at Hull.—On Saturday, April 21, two persons were initiated into the fold of Christ by baptism. Elder Lewis S. Gardiner officiated in the ordinance.

Encouraging Prospects.—President Henry A. Grover of the Norwich conference reports four baptisms in his conference during the past week. Two persons were baptized at Cambridge and two in the city of Ipswich. He also says that a few are ready for the initiating ordinance at Wisbech, and at least five or six will be baptized during May in Norwich. The outlook throughout the conference is very encouraging.

Concert and Social at Hull.—On Monday evening, April 23, an enjoyable social was held in Forrester's Hall, Hull. The program, which was an excellent one, was composed of literary and musical numbers, most of which were furnished by the York, Grimsby, and Gainsborough branches. Thanks are due to all who so kindly assisted in making the entertainment successful, and especially to those who are not members of the Church. A large number of friends were present, and a spirit of good fellowship was manifested. Brother John E. Thomas was the master of ceremonies.

THE GRIMSBY CONFERENCE.

THE semi-annual Grimsby conference convened in the Lecture Hall, Kingston Square, Hull, on Sunday, April 22nd, 1906. There were present President Urvin Gee, thirteen traveling Elders of the conference, and Elder Rufus D. Johnson of the Liverpool office. Much disappointment and regret was expressed by the Elders and Saints on account of the indisposition of President Heber J. Grant, which prevented his attendance at the meetings. A series of successful services were held, however, and the large attendance of strangers at the afternoon and evening meetings was particularly gratifying.

President Gee welcomed the Saints at the morning session, which convened at 10:30, and after the administration of the sacrament, the names of the authorities of the Church, mission, and the conference were presented and unanimously sustained. The labor and statistical report for the six months ending March 31, 1906, was read by the clerk and accepted.

In concluding a powerful testimony to the truthfulness of the Gospel, President Gee referred to the manifestation of the Spirit which had been experienced a week previous at the meetings of the London conference. Elder Lewis S. Gardiner occupied the remainder of the time and spoke to some length upon the necessity of present day revelation.

In the afternoon Elder William F. Langton demonstrated that the coming forth of the Book of Mormon fulfilled the prophecy of Ezekiel recorded in Ezek. xxxvii: 15. Elder Enoch Ludlow testified that the blessings of healing and various spiritual gifts were realities in the Church, and was followed by Elder Lawrence R. Layton who referred to the Apostasy. Elder Joseph M. Jenson, Jr., spoke on the necessity of obedience to the Gospel, and Elder Frederick F. Williams showed that the present condition of Christendom indicated a lack of authority, testifying also of the possession of true authority from God by the Church. The sacrifices made by the missionaries to preach the Gospel in foreign lands was the subject of Elder Frank C. Taylor's remarks, and in addition he bore a strong testimony to the divinity of the latter-day work. Elder H. Sumner Hatch concluded by bearing his testimony.

At the evening service Elder Thomas R. Simper was first to occupy the stand, and his remarks were confined principally to the first principles of the Gospel. Elder Joseph F. Bingham spoke upon the harmony and breadth of the Gospel teachings, and was followed by Elder Henry C. Tovey, who emphasized the fact that signs follow true believers. Elder Rufus D. Johnson occupied the remainder of the time, and his remarks tended to show the characteristic doctrines of the Church in opposition to the teachings of Christendom. He also touched briefly upon the signs heralding the approach of the millennium.

During the day two anthems were creditably rendered by the Grimsby branch choir under the leadership of Brother John T. Whitfield.

On Monday morning at 10:30 a council meeting was held in Forrester's Hall, at which some instructions from President Grant were read. A peaceful influence pervaded the assembly, and the Elders expressed a determination to put forth their best efforts to bring the conference to the front rank.

LAWRENCE R. LAYTON, Clerk of Conference.

THE FRUIT GOOD, THE TREE BAD.

BY PRESIDENT JOSEPH F. SMITH, IN THE "JUVENILE INSTRUCTOR."

A WRITER in the *Outlook* for January 6th, this year, discussing "Aspects of Mormonism," remarks: "As a friend, a neighbor, a citizen, a member of society, the modern Mormon is far in advance of Mormonism, the religious system. More yet is he in advance of the common conception of Mormonism. . . . I have lived in a number of states and in no community have I seen fewer locks on doors than in Utah. Nowhere have I found personal safety more secure, and property rights more respected. Nowhere have I observed greater kindness between man and man. Nowhere have I witnessed higher regard for the living or deeper respect for the dead."

"The modern Mormon is far in advance of Mormonism." The very reverse of this statement is the truth. "Mormonism" is far in advance of the modern or any other class of "Mormons." For not one member of the Church in one hundred, and perhaps not a single member in the whole Church is able to reach the high standards of faith, virtue, honor, and truth inculcated in the Gospel of Jesus Christ, which the above named writer calls "Mormonism." Short-comings and faults may indeed exist among "Mormons," or more properly speaking, among members of the Church, but faults and errors cannot be found in the Gospel ("Mormonism,") for they do not exist. God's plan of salvation may be misunderstood—may not be comprehended by men, but it is perfect and effective, all the same. Not many of the would-be expounders of "Mormonism" comprehend the fact that it is the Gospel of truth which makes the member ("Mormon") and not the reverse. By the fruits of the Gospel made manifest through the members of the Church, shall we know them. To those who understand what "Mormonism" is, it is easy to discern, by their acts, how well or how unfaithfully "Mormons" live to the doctrines and principles of the Gospel.

This writer's is indeed a somewhat ingenious method of dealing with "Mormonism," but it is not new. In the days of Jesus the Scribes and Pharisees were great sticklers for the law. They had carefully prescribed rules for the whole conduct of life. Outside of the system which they had built up and which they had consecrated by centuries of usage, they saw no good. They saw, indeed, opportunities to develop along the lines of the law, opportunities to make a useless and already complex system more useless and more complex than ever. Among them men were judged by the observance of the law, by their conformity to the fixed standard, and it never occurred to them once that the old system was really worn out, or at least rapidly wearing out and must give place to something new.

When Jesus offered them something better than their traditionalism, which in modern times we have come to call civilization, it was quite natural for them to measure it by their standard of life—by the law, especially by their knowledge of the law. Hence the declaration from Him "By their fruits shall ye know them." This rule did not appeal to the Jew. The fruits of Christianity might be all right, the people might be good, might be good

citizens, faithful, devoted, and just; but to the mind of the Pharisee nothing could be permanently good that was not circumscribed by traditions.

It has not occurred to men in our own day that perhaps our civilization is taking a departure from great fundamental principles, that after all the people of the world are following false gods. Too many measure the civilization of the age by its material grandeur and worldly display. It is certain that in the universal decline of religion among the Christian nations that morality is suffering an equal loss. "Mormonism" so-called, must part with the civilization of the age. Its devotees would like to part peacefully and maintain their own standard of individual and family purity, their uprightness in business relations, and their temperance in the ordinary methods of living. They can maintain this superiority by regarding their religious obligations as matters of first importance, by subordinating the material interests of life to their spiritual welfare.

The struggle for wealth is the most ardent passion of the hour. The result is graft, intrigue, deception. Every thoughtful man knows only too well the tendency of the age; but the old fallacy has taken hold upon the mind, the fallacy which argues that "Things will last all right my day."

The "Mormons" are not behind the times, they are simply trying to pull away from the times. They see ahead of them a cataclysm. And, after all, the opponents of "Mormonism" are simply determined to whip the "Mormons" into line. The Latter-day Saints would be happy to live in common with their fellow citizens in all matters that do not threaten to jeopardize their spiritual and moral welfare. They are profoundly impressed with the conviction that they have a mission in life. But it is the old story, men will not believe their age, however corrupt and however dangerous its tendencies, can be wrong. And the more corrupt the age, the more inverted its vision. It is easier to see the mote in a brother's eye than to see the beam in one's own.

The writer in the *Outlook* thinks that "Mormonism" will change, that the new will be wholly unlike the old, that it will be modified and compressed into the limits of the civilization which surrounds it. Of course, the religious lives of the people will be greatly modified by the influences which surround them; and there is always a question for the impartial observer: will "Mormonism" succumb to the tendencies of the age, or will it maintain the standard which it has erected?

There are two reasons for believing that even though its adherents be overwhelmed and temporarily submerged in the wave of human opposition and denunciation, the fundamental doctrines of "Mormonism" must survive and the work of regeneration must go on. When, however, men imagine that "Mormonism" is circumscribed by set rules, that the people are chained to a burdensome yoke, they mistake the genius of the Gospel. The spirit of "Mormonism" will be broad and tolerant enough to comprehend the innovations of the times, and it will not be found building arks when arks are not necessary. The people as honestly believe that the hand of God is controlling the destinies of the Church, as that it controls the destinies of the world. The spirit and genius of "Mormonism" as understood by its followers are embodied in the beautiful words of Jesus: "Not my will but Thine be done."

A MARVELOUS AGE.

THE prediction found in the Book of Daniel, and made to him by an angel, concerning "the time of the end," that "many shall run to and fro and knowledge shall be increased," is evidently being fulfilled in these latter times. The discoveries and developments of the past century have been greater than those of any preceding similar period. The marvels and changes brought about by the use of steam as a force, succeeded by the development of electricity in the forms of light, heat, and power, the telegraph, the telephone, and the thousand and one facilities made possible thereby to bring together nations and individuals, by personal contact through rapid travel, and by conversation almost instantly at immense geographical distances, all these are thrown comparatively in the shade by the discovery of telegraphy without wires.

What a wonderful age we live in! What possibilities present themselves to our minds of future developments by those that have become realities! Man has not yet obtained communication with other worlds, but that is drawn within the sphere of the possible, through the accomplishments of the telegraph and the telephone, by which the nations of this world are brought into converse, and are moving towards that fraternization which has been the dream of the sages and seers and poets and prophets through the ages that are past. That which has been done suggests that which may be done, and the possibilities thus brought into mental view are so magnificent and glorious, that only the tongue or pen of divine inspiration could make them plain.

Who that reasons closely, proceeding from things that are known to logical conclusions about others that are unknown, will deny the doctrine of divine inspiration, and say that it is irrational to believe in communication from immortal to mortal beings? If by the operation of a force proceeding from that which is material, messages may be flashed from point to point without an intervening wire, why may not truths be communicated from divine and angelic beings to susceptible and chosen persons on earth, for the benefit of their fellows?

All human beings are not qualified to receive the same kind of impressions. The so-called "inventors" are not numerous, when compared with the masses of mankind. They are specially gifted in certain ways and directions. A Newton, a Kepler, a Morse, an Edison, a Marconi, are singular among the multitude, and are instances of special illumination and receptivity. We believe they and others similarly gifted in the various ages of the world, have been touched by the spirit of inspiration and that what they have been the means of bringing forth for the enlightenment and advancement of mankind, has come to them from a superior power and been manifested to them through the intense and persistent application of their souls in the directions they have pursued.

We hear much about the mastery of mind over matter. There is doubtless a great principle involved in this, which has not been fully grasped and understood. The power of mind over mind is also something that has been demonstrated to exist, but it is not comprehended even as much as is the effect of mental forces upon the material world, but that it is a reality, we do

not think will be seriously questioned by enlightened thinkers. Admit its force, and the doctrine of communication from God to man in all its different bearings becomes clear and understandable.

If "holy men of old spake as they were moved upon by the Holy Ghost," why should not men similarly gifted and selected now be similarly inspired? If heavenly messengers from the eternal throne could flash thoughts, ideas, and messages to chosen persons in former days, why may they not do the same in these latter days? Inspiration is an experience to some people just as patent as the sensation of heat, or of light, or of electricity, or of anything that affects the mind or the body.

The fact that many persons dispute this, or are unsusceptible to spiritual impressions that to others are vivid and real, is no argument against their existence or effects. The great reformers, "inventors," and discoverers of principles and agencies and forces have always met with the scepticism, and often with the violent opposition, of the masses of mankind, and it has sometimes taken ages to break down the barriers of prejudice and overcome the violence of that opposition that comes from ignorance and stubbornness.

The developments of these latter times are heralds of greater marvels that are to come. We are approaching "the time of the end," the end of misrule, oppression, superstition, diabolism, and the reign of "this world." Knowledge is increasing in the earth. Light is being shed forth to disperse the darkness. The powers on high are preparing to manifest the things of eternity, which will swallow up the affairs of time. The Spirit of truth by which all things may be made manifest can be received by mortals to-day. It is the great touchstone and standard and test of all principle and power. Wireless telegraphy with all its marvels, is but a little thing in comparison with the greater means of communication between the heavens and the earth and also between the children of men.

The great and last dispensation is ushered in. The consummation predicted of old and declared anew is near at hand. We hope the good news of this earthly project will prove to be true, and we are sure that the grand outpouring of light and truth and divine communication will ere long be an accomplished reality. Let earth rejoice and the inhabitants thereof be glad, for the heavens will declare the glory of God, and divinity and humanity will be brought into communion and be made one!—*Deseret News.*

An Inconsistency.—A writer from Liverpool, signing himself "Baptist," sends the following to the *Daily Dispatch*:

"Sir—It's a pity the Rev. Conrad Noel does not get to 'know' what he is talking about. Baptists, or dippers as he calls them, do not deny salvation to 'any' one that is not baptized. They deny it has 'any' part or lot in God's salvation, and is only an act of obedience to the request and example of our Lord Jesus Christ (Matt. xxviii: 19), and perfectly scriptural, as he will find through the whole of the New Testament, 'Repent and be baptized.' And considering our Savior was baptized in Jordan, he would be immersed."

Here are some strange contradictions. "Baptist" says that baptism is "an act of obedience to the request and example of our Lord," that it is scriptural, etc., yet it is not at all necessary for salvation.

IF I WERE YOU.

If I were you, whoever you are,
And especially if you are young,
I should hold to the truth, and peace or war,
No lie should sully my tongue;
Neither a false nor slanderous word
Should ever my speech demean;
I should scorn the slang of the vulgar herd,
I should ban the phrase unclean.

If I were you, whatever you be,
And especially young and strong,
I'd be eyes to the blind who cannot see,
And the weak I'd help along;
I should give an arm to the aged one,
No matter the low estate;
I should solace the weary, and cheer the lone,
And aid the poor at the gate.

If I were you, O sweet girl-maid,
Or youth in your halcyon morn,
I should try to lighten the poor man's lade,
And share in the burden borne.
I should try to win the ear and the trust
Of the erring, tripped into sin;
I should seek to soften the hardened crust,
Till the love of God shone in.

If I were you, and especially you
With the strong young heart and hand,
I should help with a kindly word or two,
Those wrecked on the social strand—
The outcasts who are under eclipse,
Derelict on life's tossing sea—
And perchance you might hear from the Master's lips—
"Ye have done it unto me!"

WALTER C. HOWDEN.

DIED.

SHORT.—On February 28, 1906, at Grantham, Lincolnshire, Elizabeth Short, aged 71 years.

GROOM.—On Friday, April 6, 1906, at Salt Lake City, Utah, Mrs. Mary Groom, formerly of Offley, Herts.

RISTE.—At Derby, on Friday, April 20, 1906, Ann Riste, beloved wife of Hiram F. Riste, age 74. Sister Riste was a faithful Latter-day Saint and died with a firm testimony of the Gospel.

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